

Some short OBSERVATIONS made on a Book newly Published by Mr. Benjamin Keach, Intituled, The Breach repaired in God's Worship, &c. wherein is contained a pretended Answer to Isaac Marlow's Brief Discourse concerning Singing in the Publick Worship of God; as also to an APPENDIX, lately published, and thereunto added.

IT is not without some Sense that there is cause of Mourning for the occasion that lays me under some necessity of making Remarks of this nature, on Mr. Keach's Treatise of Singing, that I have given publick Birth unto this Paper. Had it been to preserve my Personal Reputation only, I should have born with much (as I shall herein be silent wherein I am provoked by his unjust reflections beyond the perceivance of any, by barely reading his Book) rather than to have taken any such way as this is, which I have no need of, to defend my self in any wrong received from any. But as I believe that my keeping Silence would give the greater Advantage to the spreading of the practice of that Error among our Churches, which is received by some persons whom Mr. Keach hath now openly headed in the publick Defence thereof; and that the Truth will clear, if I give not timely notice of his disingenuous Dealings with me in this Concern: So I am obliged in love to the Truth of Christ, to present this following Information to you, to prevent your credential receiving

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receiving of all that he hath taken out of my Book, and
cited to you in his own, as my true Sense and Meaning.

First; I shall take notice of Mr. *Benj. Keach's* undue
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ly to the World, to the great abuse of my aforesaid
Book concerning Singing.

1st. In *page* 12. the end, and *pag.* 13. he saith thus.
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' plain, than that Singing, and other Gifts of the Holy
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' capable of worshipping God, without verbal and vocal
' Instruments of the Body? These are his very Words,
' I answer (saith he) some have so smiled at this Expres-
' sion, that they cannot tell what he intends by it, un-
' less he would shew himself skilful in Chymistry. But
' since he meddles with Divine Things, I must confess I
' am troubled to see such kind of Words used, that no
' Body knows what to make of them. And—are we not
' as capable in our Spirits to worship God, in all other
' Ordinances, without the verbal or vocal Instruments of
' the Body, as well as in Singing without Voice, by your
' Argument? —. *Pag.* 14. you have said more to justify
' the Quakers silent Meetings than you are aware of, *or*
' And *pag.* 123. And (saith he) I am afraid you little
' think of the bitter Consequents of this Attempt
' yours, and how you seem hereby to ridicule (tho' not
' wittingly, I have better Thoughts of you) the whole
' of Gospel-Ordinances, by turning them into a thing
' you call Effence, a Heart-Service only, without the
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' ter in your so doing, than a meer Enthusiast.

Rep. But how grossly I am here misrepresented and
abused by Mr. *K.* appears from what follows *pag.*
My Words are these, That Spiritual and Vocal Singing

was used in the Primitive and Apostolical Church of Christ, is undeniable; and that such Spiritual Singing is allowed, is freely granted. And after my naming of the First Head to be treated of, *viz.* The Essence of Singing in the same Page, &c. it is said, Tho intelligible Singing for teaching and admonishing others cannot be without the use of the Organical Instruments of the Voice, yet the *Essence* or Being of *Singing* consists in an inward spiritual Exercise of the Soul or Mind of Man. And this must be granted: for we all do own that true Prayer may be made in our Hearts to God without the use of our Voice; otherwise we deny all worshipping of God in the Church, save only what is done by the Minister, and exclude the Members of it from adding to, joining with, or having any share in Divine Worship; and consequently that nothing can be properly called Sin, that is only in the inward exercise of the Spirit, but that which is so manifested by Words or Deeds. *Pag. 6.* And then I speak of the Essence of Sin and of Prayer. And afterwards in *pag. 8.* coming to discourse of the Essence of Singing, and citing *1 Cor. 14. 15.* I say, True, this is meant of vocal Prayer and Singing in the Church; and in this same Page he taketh out what he cites unfairly to brand me with (as justifying the Quakers Silent Meetings, and turning the whole of Gospel-Ordinances into a Heart-Service only: A thing I never thought of, and am as far from it as he or any others whatsoever:) for I farther say in the same Page, that tho vocal Joy and Singing may be teaching to others, yet the speaking to (*Gr. in*) according to *Pool's* Annot. before cited) your selves *viz.* in your own Hearts) in *Psalms and Hymns, and Spiritual Songs, singing and making Melody in your Heart to the Lord*, is Musick of an higher strain, —in the Ears of God. So that tho in this Section is shewed that

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that God is to be worshipped in our Spirits both in Prayer and Praises, yet it is evident that there is no ground from hence (nor in any part of my Book) to think that I should intend an Exclusion of the vocal exercise of any of Christ's Ordinances in his Church; and therefore this Clamour rather proceeds from his Passion of Spirit with the badness of his Cause. Moreover, what I have here said as to the Essence of Spiritual Singing, is secretly confessed by him in his Answer to *Appendix*, p. 42. where he saith of Singing; *And yet (as I have shewed) the Essence of it is not in the Heart, as it is in the Voice.* That is, if I mistake not his Sense, it is not in the Heart, like as it is in the Voice; so that it hath its Essence in the Heart as it is inward and spiritual, and in the Heart and Voice too as it is inward spiritual and vocal, in which we do both agree. But because I find so much of his Discourse against me depending on the parity and likeness of the Essence of Singing to the Essence of Preaching (and not of Prayer, which he acknowledgeth may be only inwardly in the Heart, p. 174.) I shall here treat something further on it. In pag. 14 he saith, *The Essence of Singing then (if that Word may be admitted) lies no more in our Spirits, than the Essence of Preaching, &c.*

Repl. Not to speak of their Compound, viz. our Spirits, or our Spirits and Voice with the Spirit and Word of God, I shall briefly say, That there is such a difference in the significations of the words *Singing* and *Preaching*, as will admit of a difference in their Essences. Singing is a word of a tuning and musical nature and signification, as you may see by the Latin words that are put for it, viz. *cano, canto, psallo, modor;* see *Rider's Dictionary*: And therefore the word *Sing* is used to signify either an inward and spiritual musical tuning of the Heart, or an inward and vocal musical tuning

ning of the Heart and Voice, as the adjunct *Melody* treated of may demonstrate; and accordingly the inward and spiritual, or inward spiritual and vocal Singing, have their Essence. But as the word *Preaching* is more limited in its signification to outward Acts; for though the inward Essence of it considered under other names, as Meditation, Self-speaking, or Self-edifying, *1 Cor. 14. 4, 27, 28.* may be only inwardly in our Hearts; yet the Essence of it, as properly considered from the signification of the Word, cannot be so confined to the inward exercise of the Spirit, as the more unlimited signification of the word *Singing* may, because the word *Preach* signifieth from its Latin words *concionor*, to preach, to make a publick Oration; *Prædicator*, a Publisher or open Reporter, a Praiser, a Preacher; *Prædico*, to divulge, to report, to publish, to noise abroad, &c. *Rid. Dict.* And therefore the proper Essence of Preaching is inconsistent to the inward exercise of the Heart, without an outward act of Declaration, which must of necessity be taken into the Essence of Preaching, without which it cannot possibly be. Now as the more limited word *Preaching* is used in the Scriptures for Publication, *Isa. 52. 7. Rom. 10. 15.* so the more unlimited word *Singing* is used and applied in the holy Scriptures to an inward and spiritual melodious Exercise, as well as to inward and vocal Melody, as in *Ephes. 6. 19. — Singing and making Melody in your Heart to the Lord.* And *Job 29. 13. I caused the Widows Heart to sing for Joy.*

To conclude this Matter; True spiritual vocal and ministerial Singing for teaching and admonishing others, and spiritual vocal and ministerial Preaching, are alike in Essence, tho not in degree of Attainment; such Singing being from an higher enjoyment of God through a fullness of the Spirit: But yet the one, *viz.* Singing, is not

not alike in limitation of Essence to an outward act of Declaration, but may inwardly subsist in Essence without it: And the other, *viz.* Preaching, being limited to an outward Act, cannot exist only inwardly. What I have here enlarged upon, is to be helpful to remove that heap of Rubbish which he hath covered my Book withal, representing it to the World contrary to what it is.

2dly. In pag. 113. he citeth 1 Cor. 14. 26. out of my Book p. 8. where for want of these words [*nor can,*] which I placed before the Text, the Sense seems to admit of a singing vocally all together, and so to confound the sense of my Words, in contradiction of that which follows.

3dly. In pag. 146. he saith, *Your third Reply, That the Singing that was in the Temple was extraordinary, and so in the Apostles time.*

Repl. But as I have no-where expressed my self in this manner, so I have no-where made the Old-Testament-Temple a Type or Figure of the Apostles Time, but of the glorious Time of Christ's Kingdom; and have expressly said, that the first setting up of the Gospel-Church is not the Antitype of David's and Solomon's Temple, but of Moses's Tabernacle, as you may see pag. 26, 27, 28.

4thly. In pag. 150. (saith he) *Your fifth Reply is, to that of Christ's and his Disciples singing of an Hymn after the Supper, pag. 29. which (you say) might be no more than giving of Thanks, or saying Grace.*

Reply. But these Words, tho they are put for mine, yet they were never said by me, neither did I ever determine whether Christ did or did not sing at that Ordinance: My Words in pag. 30. are, *That Christ, as their Minister, hymned, and they in their Spirits joined with him, as Acts 4. 24 to 32.*

5thly. In pag. 154. he saith, *But you would not have*

*Old-Testament-Names given to New-Testament-Things
in Singing.* 47

Repl. But there is no such Expression in my whole Book, nor any thing that imports the same, but my words are these, pag. 35. *No Old-Testament-Names do prove the nature of New-Testament-Things, as Circumcision, Censer, Incense, Altar, Sacrifice, Passover, &c. are all things of a different nature in the Old Testament, to what they are sometimes used for in the New.*

6thly. In pag. 155. saith he, *The Substance of what you say to this is, That the Wicked—in regard they see not their Sins, nor need of a Christ, they have no cause to sing.*

Repl. But my words are these, pag. 37. *And as they have not a true sense of their Sins, nor see their need of Christ; so they know not that they have cause to sing his Praise for their Being.* It is one thing to say they have no cause to sing, and a different thing to say they know not that they have cause so to do.

7thly. In pag. 157. he saith; Object. 2. *But, secondly, you say, Every true Christian, nor the Church of Christ in general, is able to sing Praises to God in his publick Worship, because the greater number of them have not attained to the Faith of Assurance.*

Repl. But my Words are these, pag. 42. — *Is not capable to sing Praises to the Lord in his publick and [constant] Worship, and have not attained to [a sufficient] Faith of Assurance.* Now for want of the word *constant*, which is a material word, on which much of our Controversy does depend. His citation of me will admit of a different Reply to what my own Words will do. And from pag. 172, unto the Conclusion in 185. tho he makes several Objections that may be easily taken for mine, yet I find but one of them that is taken out of my Book p. 47. cited by him in p. 177.

9thly

9thly. In his Answer to my Appendix p. 21. he saith, *What Authority have you to say, our Saviour and his Disciples did not sing? Or, what reason has any sober or godly Christian to believe you, if you so boldly affirm it? Therefore I, upon good Authority, in opposition to what you say, p. 12. that therefore from the signification of the word Hymnos, there is a good and sacred Foundation or Warrant for such vocal melodious singing at or after the Lord's Supper, &c.*

Repl. But consider from what I have said in *Append. p. 12.* whether I am not wronged in his Charge against me; my Words are these, *And therefore there can be no foundation nor warrant from the word Hymnos for such vocal melodious singing at or after the Lord's Supper, seeing the Word cannot be any proof either that Christ did or did not sing at his Institution of that Ordinance; and in that, as I have premised, God is otherways to be praised than by vocal singing.*

10thly. In his Answer to *Append. p. 33.* he saith, *'Tis a hard case that Women should be debarred to speak in any sense, or any ways to break silence in the Church, as you affirm through a mistake of the Text. 1. For then they must not ask a Friend how he or she doth when in the Congregation. 2. She must not be suffered to be an Evidence in the Church against any Offender, in the case of Discipline. 3. Then she must not ask where the Text is, if she comes too late, &c.*

Repl. But consider how these Words which are put for my meaning are incongruous to what I have said in *Append. pag. 32.* The Section begins thus, *That Women should not vocally sing in the Worship of God in his Church, &c.* Note it well, for my Words do express my meaning. And having there cited *1 Cor. 14. 34.* I farther say, that this Scripture, tho it hath such a relation to the following Verse, as to forbid the Wo-

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mens asking of any Question in the Church (*as you may see, ver. 35.*) during the Worship and Service of God therein; yet it intends more than barely to restrain them from such a sort of speaking. And p. 33. she must not teach the Man, nor vocally sing. Which Expressions of mine do clearly shew my true meaning to be, that Women are debarred from all vocal Exercise of any Gift in the Church, and that they should not break their Silence during the Worship of God therein, according to 1 Cor. 14. 34. and 1 Tim. 2. 11, 12.

11thly. In his Answer to *Append. p. 41.* he citeth my Words thus out of my Appendix p. 45. *The least exercise of true Grace in our Hearts in Prayer, gives essence or being to Prayer.*

Repl. But my Words are these, *gives essence or being to inward spiritual Prayer:* for want of which words [*inward spiritual,*] my Sense and Meaning there is greatly darkned, & made subject to wrong Conclusions.

12thly. In Answer to *Append. p. 49.* Mr. K's Learned Hand (as he calls him) saith, that *Ainsworth* on *Psal. 3.* intends nothing less than a Song of Praise, which is fitly composed to be sung.

Repl. But this is imposing on Mr. A. that which he doth not express, and rather wrongly applying what he there saith of the word *Psalmos* unto the word *Hymnos*, which he renders simply Praise. And though he would also give a dash to what I have said from Dr. Owen, yet his Evidence standeth firm, that *Hymnos* is not a limited word to Songs of Praise: for tho the Doctor makes the most of it to accomodate the word to the Old-Testament-Use in the Temple, as he more fully expresseth himself afterwards on *Heb. 2. 12.* yet if he had not allowed its proper Signification to be simply Praise, his whole Exposition of preaching the Gospel would have been absurd in contradiction to himself.

13thly. In his Answer to *Append. p. 55.* his Learned Hand saith, the Author (*viz.* Mr. Tymmme, who translated *Marlorate's* Exposition on *Matthew* out of Latin into English) pretends it is uncertain — *whether they sang this Praise.* (*viz.* in *Matth. 26. 30.*) *or spake it simply.* The following Words of the Author (*viz.* *Marlorate*) not being well rendred by Mr. Tymmme, I shall set down; they are these, *Græcum verbum laudem quidem, maximè quæ Deo debetur, non autem necessariò evincit quòd cecinerint; i. e. the Greek word indeed includes Praise, chiefly that which is due to God; but undoubtedly it doth evince that they sang.*

Repl. But observe, Reader, the Latin which is here duly cited out of *Marlorate*, is not rightly englished, but abused by Mr. *Keach's* Learned Hand; for it is thus in English, — *But it doth not necessarily evince that they sang,* agreeing in sense to Mr. Tymmme's Translation cited by me in *Append. p. 12.* But there being a noise spread abroad of some abuse of this nature, Mr. *Keach* sent me another of his Books, wherein this last Leaf was new reprinted, and duly corrected in the englishing of the Latin, with this Addition, saith he, *Hence I infer, that in the opinion of this Author it doth probably evince that they did sing; and to me the Probability seems next to an absolute Certainty.* Which is such a learned Jumble as I have never seen before.

Secondly; I shall now take notice of several of Mr. *Keach's* self-Contradictions contained in his afore-said Book. And,

1. In *P. 142.* he saith. *Object.* But (say you) there is no Institution for Womens singing. He answers. No need, 'tis a Moral Duty. From whence observe, that for want of an Institution for Womens singing, he lays the whole Strefs and Warrant for it on the Moral Law, or Light of Nature, by which he is inclined to

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conclude that *Moses* and the Children of *Israel* sung forth the Praises of God, *pag.* 30. But this is wholly overthrown by his own Argument, *pag.* 88. saith he, 'If Christ and his Disciples never practised nor enjoined 'on the Churches any Ordinance or Duty, but they 'left a sufficient Rule how such Ordinances or Duties 'should be performed, and yet Christ and his Disciples 'did sing, and enjoined singing of Psalms, &c. on the 'Churches; then they left a sufficient Rule how singing of Psalms, &c. should be performed—otherwise 'it would reflect upon his Wisdom and Faithfulness, *pag.* 89. So that from his own arguing we must have something more than the Moral Law, or Light of Nature, *viz.* the Rule of Christ for our manner of performing of Gospel-Ordinances, and therefore there being no Institution for Womens Singing, but a Prohibition by Christ, the Moral Law or Light of Nature cannot warrant their Practice of it.

2. In *Pag.* 19. he saith from *Exod.* 32. 17. *And when Joshua heard the Noise of the People, as [they shouted] he said unto Moses, There is War in the Camp, ver.* 18. *And he said, it is not the Voice of them that shout for Mastery, neither is it the Voice of them that cry for being overcome; but the Noise of them that sing, do I hear.* They that doubt about what the Act of Singing is, I desire them to consider this Text well, in which it is to be observed, that there are several distinct Acts vocally performed by the Tongue, and all Mankind easily distinguish the one from the other, unless depraved in their Minds, or under a Delusion and Temptation of Satan.

- (1.) There is a shouting Noise of the Tongue, &c.
- (2.) There is, it appears, a crying Noise likewise.
- (3.) There is a preaching Voice, or a Noise made that way.
- (4.) A praying or praising Voice.
- (5.) A singing

singing Voice. And all these distinct from each other. But when he comes to prove Singing an Ordinance of God, he shews us, that (crying) saying is singing; as in pag. 25. when the Disciples rejoyced and sang (as he saith) those Hosannahs to Jesus Christ, *Luke 19. 38.* where in citing the Text he leaveth out the first word of the Verse, viz. [*Saying*] *blessed, &c.* and reads it thus, *Blessed be, the King that cometh in the Name of the Lord; Peace in Heaven, and Glory in the highest;* which both in *Matthew* and *Mark* is read, *Cried, saying, &c.* And in pag. 26. he saith on this Text, There is no doubt to be made but they sung, altho in none of the three Evangelists it is so called: But, *Cried, saying,* which before he proved from Scripture-Evidence to be a distinct vocal Act of the Tongue from the Voice of Singing. And he also bringeth other Scriptures of the same nature to prove Singing, as *Luke 2. 13. Praising God, and saying,* he saith in pag. 42. was Singing: and pag. 44. To pass by (saith he) the Song of *Zacharias* and *Elizabeth*, and *Simeon*, how sweetly did *Mary* sing? in all which places Singing is not once expressed; nor in the whole 148th Psalm, which is cited ver. 1, 2. in pag. 33.

3. In Pag. 63. he saith, They had an extraordinary Gift of Prayer, extraordinary Gifts to preach and handle a Doctrine, the like in interpreting and prophesying; so no doubt likewise for singing (see also in his Answer to Appendix, pag. 28.) and in pag. 137. he saith, Doubtless what the Apostle did by an extraordinary Spirit in bringing in a Doctrine and an Interpretation, &c. is a Rule for us in the ordinary Gifts. But yet in pag. 142, 143. in answer to *1 Cor. 14. 20.* to 34. *How is it then, Brethren? when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, &c.* That (saith he) which you infer from
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hence is, that this is the Rule (*viz. in the following Verses*) for our Practice, *viz.* one by one, or one after another, must speak and exercise their Gifts, and not all together; and so he that has the Gift of the Psalm, he is singly, or alone, by himself to sing, as in prayer and preaching. *Answ.* (saith he) The Apostle directs that Church in the Exercise of extraordinary Gifts—And now, saith he, *pag.* 143. let this once and for ever be noted, and well heeded, *viz.* That the ordinary way of Administration of all Gifts, and Performance of all Ordinances in the Churches, must be the Rule for the extraordinary Gifts, and performance of Ordinances. Which is quite contrary to what he said before: however, therein he does acknowledge and assert, that there is but one Rule for both the ordinary and extraordinary Gifts of the holy Spirit. And therefore seeing he saith in *pag.* 143, 144. Now as to the Gift of Teaching, Interpreting, Propheying, &c. only one was to be the Mouth, (according to the following Verses;) and, saith he, to act contrary to this Rule is Confusion. It then consequently follows, notwithstanding he makes a confused Exception of the Psalm, that the ordinary Gifts, yea all the Gifts of the Spirit, and then must the Psalm also be subject to the order of this Rule for delivery with a single Voice one by one. And yet in *pag.* 145. we find him saying, What an endless stir is here of one Man's singing alone in the Exercise of an extraordinary Gift, which cannot be proved by the Wit of Man from the Text, much less, had it been so, would it have been a Rule to the Churches in ordinary Administrations of Christ's Ordinances? But these are Confusions, Confusions! how is he confounded in opposing the Truth?

4. In *pag.* 147. he saith; For, as Singing, &c. in the glorious time of the Gospel were all done by an

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extraordinary Spirit, or by miraculous Gifts; 'tis evident therefore extraordinary Gifts — were not only futed (as you imagine) to tune their Hearts and Tongues to sing the Praises of God only, but also to pray, preach, prophesy, &c. (In that he saith that [I imagine it] it is a great Abuse of me, for there is no such thing in my whole Book, as to limit the extraordinary Gifts of the Spirit to Singing only). But yet in his Answer to *Appendix*, p. 26. citing *Matth. 7. 22. 1 Cor. 13. 1.* he saith: From whence it appears that inward Joy and Peace, of which you speak, as the cause of singing in the Apostles time, did not flow from that extraordinary Gift of the Spirit, but from the saving Graces of the Spirit; — *1 Cor. 14. 22.* extraordinary Gifts were to convince Unbelievers of the Truth, and not for the Joy and Comfort of such who did believe. Men that have the Gift of Tongues may be graceless, and so without Christ, and perish eternally in Hell; therefore the extraordinary Gift of the Spirit fits not, tunes not the Heart nor Tongue to sing the Praises of God, which is contrary to what he said afore.

In *pag. 173.* he makes an Objection. 'But we 'have no Command to sing — either before or after 'Sermon, nor any Precedent, &c. His Answer is, 'We 'have no Command to pray — either before or after 'Sermon; nor no Precedent that any Gospel-Church did 'so, &c. And he makes a farther Objection; 'But we 'are commanded to pray always, and that is a very convenient time when the Word of God is preached, &c. *Ephes. 6. 18.* He saith in answer to it, 'We are commanded to rejoice evermore, &c. *1 Thess. 5. 16. Phil. 4. 4, 6.* — Besides, the Preacher may pray before he 'comes out of his Closet, or secretly in his Heart when 'in the Pulpit, and answer those general Precepts. —

And

And is it not as convenient a time when we here of the excellencies of Jesus Christ, — to sing and praise God, as it is a proper Season to pray to God for a Blessing upon the Word? There is the like parity of Reason for the one as for the other; if any has the advantage, it is the Ordinance of Singing, for two reasons; the one is a Precept, the other a Precedent, *Psal.* 100. 1. and 95. 1, 2. — *Exod.* 15. 1. *Matth.* 26. 30.

Repl. Surely it is now a time for us rather to mourn than to sing, when such an Essential part of publick Gospel-Worship is so strongly invaded. What, have we not a Precept for Prayer before and after Sermon? will he destroy so great an Ordinance as Prayer is, as not being Essential to the publick Ministerial Worship of God, that he might the more exalt an Human Tradition? Is not that a sufficient Precept in 2 Tim. 2. 1, 14, 15. *These things I write unto thee—that thou mightest know how thou oughtest to behave thyself in—the Church of the Living God.* And what things these are he begins to tell us in ver. 1. *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, &c.* So that from the plain Word of God we ought to begin first with Prayer in his Publick Worship and Service in his Church, and those general Commands to pray always with all Prayer. And in every thing by Prayer and Supplication, with Thanksgiving, to let our Requests be made known unto God. And to be giving Thanks always for all things, *Phil.* 4. 6. *Eph.* 6. 18. *chap.* 5. 20. are binding on us to pray for the Blessing of God with his Word, and for the watering of it with his Spirit, together with giving of Thanks. But to say that the Minister may answer these Texts by praying secretly in his Heart, when in the Pulpit, or in his Closet, is destructive to his Official ministration of an essential Ordinance of Christ's publick Worship in the Church, which he unjustly, without the least cause, reflects upon me for, while he is doing the same himself.

That Mr. Keach's Learned Hand hath not been able to suppose the Evidence I have given of the true Signification of the word *Hymneo*, to praise, nor to charge me with any wrong Citations of any thing out of those Authors produced by me, may without any difficulty plainly appear to all who will read his Book and mine, which as it has stood his Test who has employed his Learned Pen with impertinent and undescent Reflections, to buffet the Truth I am pleading for; so I have no reason to doubt, but that my Cause will stand the trial of others also.

And

And therefore I do assert, that in *Matth. 26. 30. Mark 14. 26. Acts 16. 25. Heb. 2. 12.* The word *Sung*, nor *Sing*, is in none of these four Places in the Greek Tongue, where the word *Hymneo* to hymn, is used alone without the Addition of any other word that imports a Singing; which word *Hymneo*, signifies simply to praise, and is not confined to Songs of Praise, as I have abundantly shewed in my Appendix from divers Authors, and from the Evidence of our later Bibles now in use; in which in the Old-Testament, the Heb. word *Tehillah*, and the Gr. word *Hymnos*, are translated simply Praise, without the addition of the word Sing; and from the testimony of six several old Bibles, five of which are to be seen in *Sion-Colledg, London.* The foresaid four Scriptures having not the word *Sung*, nor *Sing*, are translated simply Praise, *Laus*, to say Grace: to both which last Evidences he hath made no better reply than to say, that it is of little importance in clearing the present Controversy.

To conclude, I have here given you a Taste of Mr. K's Book, so far as this single Sheet would permit me; and do intend, if the Lord please, to answer what may seem to have greatest Strength in it, lest my Silence should be misunderstood by any; though to speak my Judgment, it little needeth a Reply: for he having taken no notice of many of my chiefest Arguments, and very slightly touched on the Borders (and not on the Strength) of many others, considering also what I have here presented to you, his whole Book may be said more properly to be a piece of Confusion, and an Abuse of my Book, rather than any Answer to it.

By *Isaac Marlow.*

ADVERTISEMENT.

MY Book within mentioned, is intituled, *Prelimited Forms of Praising God, Vocally sung by all the Church together, proved to be no Gospel-Ordinance.* It is 8 Sheets of Paper, Price 6 d. I have also published a Book, intituled, *A Treatise of the Holy Trinity*, in two Parts. The first asserteth the Deity of Jesus Christ and the Holy Spirit in the Unity of Essence with God the Father. The Second in Defence of the former, answereth the chiefest Objections made against this Doctrine. By *I. M.* Price bound 10 d.

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